The Council Brand

Red Men administer no oaths binding you to any Religious or Political Creed, they bind neither your hands nor your feet, as you enter their Wigwam so you depart - a Free Man

ISSUED WEEKLY IN THE INTERESTS OF THE IMPROVED ORDER OF RED MEN.

VOL XV-- No. 12. EASTON, PA., 23d SUN, BEAVER MOON, G. S. D. 397. NOVEMBER 23, 1888.

A Grand Reception at Ironton Ohio.

(Ironton (Ohio) Exchange.)

No pains was spared last Saturday to make the grand reception what it should be. All day the braves toiled until the wigwam and adjoining hall were in fit condition for the coming event. About 7 o'clock the parade formed on Center street under the command of the Grand Marshal H. C. McKay. First came the Huntington band followed by Mohawk Tribe No. 11, of Huntington. Next came Leoti No. 105, of Wellston; after this Hoffman's brass band leading Huron Tribe, No. 49, of Ironton, and bringing up the rear was the gay sashes and waving plumes of the Chieftains league, commanded by James Cochrane. Over one hundred and fifty braves were in line. Several places along the line burned red lights as the parade passed. The parade completed, the braves assembled at the wigwam where Brother John M. Corns made the following eloquent address of welcome:

Most Worthy Sachem and visiting Brothers:

I am glad to meet you here this evening; happy in having the privilege of extending to you a kind greeting, and to assure you that it is our pleasure to make your short stay with us pleasant and agreeable and may we not hope, profitable to all of us? We extend to you the freedom of the city; we throw wide open her gates and kindly welcome you; we surrender the city, Mayor, Marshall, Police, everything into your hands and say to you, take us and do with us as seems good in your sight. We do this without fear, we know this confidence will not be abused. No true Red Man ever yet betrayed a trust, nor forgot a kindness. You will find out citizens acting in conjunction with the resident Tribe to make your visit a pleasant one. We want you to be so well pleased with the treatment received at our hands that you will recall with pleasure your short stay with us; and, although, you may carry no scalps of the pale faces to your wigwams on your return, we hope you will carry in your hearts kind rememberances of the greeting we have given you. We are honored by your presence. Permit me then, as a brother and Mayor of the City of Ironton, to extend to you, in behalf of Huron Tribe, and in the name of the city, and in behalf of her citizens, as their representative, a kind greeting and a cordial, welcome. We meet here this evening for the purpose of having a friendly pow wow, smoking the pipe of peace, and having a good time generally. Speech making of any great length would most probably be out of order on an occasion of this kind, but I hope you will pardon me for intruding on your valuabe time for a few moments, to explain briefly the objects and aims of the Improved Order of Red Men. We hold the Order to be a fraternal and benevolent organization having for its foundation the customs and traditions of the North American Indians, and it is the oldest as well as one of the best secret benevolent societies in existence and is of American origin. It inculcates the virtues of hospitality and steadfast friendship, which were such distinguishing characters of its aboriginal prototypes. It seeks to teach, advance and exemplify the virtues of Christian charity and friendship, with tolerance and forbearance towards its own members, while failing in none of the duties it may owe to the world. A true Red Man, in all the name implies, must be a true patroit and a good citizen. If he is neither a good citizen nor a true patroit he has no business in, nor should be permitted to become a member of, the organization. Should such a man, by any means, become in the Order, prompt and energetic steps should be taken to get rid of him as a hurtful incumbrance. The good influences of kindred societies is so well known and established that to say the Improved Order of Red Men is, at least, a peer of any of them in the promotion of all that is good, noble and charitable in human nature is, I think a sufficient recommendation. We are bound by the Order and we deem it one of the highest privileges to care for and watch over a sick or afflicted brother, or a brother in distress, or to go hand in hand with him down the dark valley of the shadow of death, even to the edge of the dark river, which flows to the happy grounds. It is also part of the creed, as well as the aim and pleasure of all true Red Men, to care for the widows and orphans who may be left without the protecting arm of husband and father. The very duties we are called upon to perform in watching with our brothers in sickness and distress, and in relieving their wants, draw out our feelings for those by whom we are surrounded in the ordinary walks of life, and prepare us to relieve the necessities of the needy wherever found. The organization was designed by its founders to bring within a bond, actuated by a common purpose, every class of society, the rich and the poor, the high and the low, should be brought to a common level in the labors of Friendship, Love, Truth and Charity. The distinction of society within our wigwams must be entirely ignored, and the hand of brotherly affection extended to all. The beauty and perfections of the Order cannot be disturbed by distinctions, which are not founded on moral worth. Thus far we satisfy the written demands upon ourselfves; but there is a broader field of labor, shall we not let the benign influence that springs up in our hearts in the accomplishment of the good deeds towards our brothers, be exbanded until it reaches a higher scope. The light that comes to us, that has been thousands of years on its journey brings to our minds feebly the omnipotent answer of God, above all it will open to us, man, the noblest work of Deity it will inform us of our duty, our mission, it will reveal to us why we should cultivate that noblest of all attributes charity. Our Order speaks through the senses to the heart, it teaches brotherly love, and charity to the needy and efflicted, it teaches us how to make the world better, how to place humanity on the higher plane, it teaches us how to be true, honorable men, true to ourselves, true to our families, true to our country and true to our God.

"The Order is founded upon the simple customs of a primitive race, the ceremonies are plain and easily understood, in the wigwam, when the council fires are lit, all are placed upon an equality, as Red Men, neither politics nor religion are discussed during the meetings of the Order; to become a member of the Order the applicate must be a white male person, 20 years of age, of good moral character, of sound bodily health, and a believer in the existence of a Great Spirit, in whose hands all power exists, when you enter the wigwam of Red Man, you are a free man, when you retire you do as a free man. The only requisite required for you to become acquainted with the working and mysteries of the Order, is your vow of honor, should you however violate that obligation you would be held in contempt by every true Red Man on the face of the earth. Standing upon the plane of Brotherhood, cemented by Friendship, Love, Humanity and Charity the members of the Order assemble together to listen to the teachings of honesty, rectitute and the religion of Freedom, Friendship and Charity," within the portals of the wigwam; all strife, all animosities, all personal feelings of a vindictive character are laid aside. We meet to assist each other in the upward course, to take brothers by the hand with love and kindness, and to assist them to climb in safety the rugged peaks. We are growing rapidly in numbers and influence. The wigwams of the Red Man dot the hillsides and plains of every State of our glorious Union commencing in the East—The wave of prosperity is rolling westward—increasing in magnitude and grandeur until its force and influence are felt and appreciated at every fireside. To-night the fires are brightly burning, with extended hands and warm hearts we bid a kind welcome to all good men. We strive to and our aim is to make good men better, to fill to overflowing the cup of happiness in every Red Man's home. Let us unite then in building up our Noble Order. The simple statement that we intend to do it is not enough. Men's attentions are best known by their practice. It is not enough that a man means well, he must do well. We must not take the will for the deed, unless it has been a will indeed. Omission is a sin as well as commission. It is well enough to recognize intention, but demand practice. Brothers, let us one and all work with all our might for the advancement and good of our beloved Order by carrying our intent into immediate execution.

You have undoubtedly read the little poem which tells of one Absolem Bess a good intention fellow; he was in fact a whole piece of worthless goodishness the last verse of the poem reads some thing like this.—

O, an excellent man was Absolem Bess;
And the world threw up its hands to bless
Whenever the name was mentioned;
But he died one day, he did, and Oh!
He went right down to the realms below,
Where all, I'm afraid, are bound to go,
Who are only—good—intentioned.

A few words in reference to persons desiring to become members of our Order. We want none but men of good character. We should close the door of admission against all whose qualifications do not bear the most rigid scrutiny. Habitual drunkards, notorious blasphemers and inveterate slanderers should never be permitted to join the Order. No Lodge can prosper that will admit or retain such men as members. They are a standing disgrace to any organization with which they may be connected. Every member should consider himself a committee of one to investigate the character of every one who applies for admission to our Order, by doing this we can retain our present high standing as an organization. Let every Red Man's motto be—EXCELSIOR.

Thanking you for your attention, I again bid you a hearty welcome and a kind good night.

Messrs. Harrold, of Huntington, and Bunch of Wellston, responded feelingly and promised soon to return the magnificent hospitality of Huron Tribe. The Wellston Tribe put on the war paint and showed the Hurons and Mohawks how a Leoti brave could sever two scalp locks. The Hurons next burned seven more pale faces at the stake and after some short remarks by J. Cochrane, E. Moore, L. Jones and others, the entire camp repaired to the G. A. R. Hall, where the banquet was spread. The tables groaned with delicacies which melted the hearts and soothed the stomachs of the grateful guests.

Twelve, one and two came and went unnoticed. Early Sabbath morning the audience dispersed, each feeling it was well to have been there. It is estimated that in addition to one hundred and fifty Red Men there were over three hundred pale-faces present at the feast. The visiting Tribes returned home Sunday morning seemingly filledwith the highest appreciated of Ironton hospitality, but especially of that extended by the noble "bucks" and beautiful "squaws" in the banquet hall of Huron Tribe.

At West Philadelphia.

On the sleep of the 13th sun present moon, the board of Great Chiefs of the Great Council of Pennsylvania paid an official visit to the wigwam of Tonawanda Tribe, No. 81, of West Philadelphia. Delegations from Tribes, in the district, Nos. 34, 104, 227 and 271 were present. The Great Chiefs were received in official form and were welcomed by the Sachem of the Tribe. Short Talks were made by the Great Chiefs, P. G. S. Benjamin F. Morey and Past Sachems Newell and Baily of No. 34, Hayden of 144, Price of No. 116, Maloney of 133 and several of the members of the Tribe visited. The Unwritten Work of the Adoption Degree was exemplified and the floor work explained The visit we doubt not, will prove beneficial to the Tribes in that district.

The Weekly Council Brand.

Freedom, Friendship and Charity.

T. D. TANNER,.....Publisher

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Friday, 23d Sun, Beaver Moon, 397.

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We are now prepared to furnish promptly Roll Books for Tribal elective and appointed Chiefs. We have in the past received many orders but have been unable to supply these books until now. Send for prices.

[OFFICIAL.]

WIGWAM OF THE GREAT SACHEM,
IMP'D O. R. M. STATE of NEW YORK.
5th sun, Beaver Moon, G. S. D. 397)

To the Tribes in this Jurisdiction:

Your attention is called to the appeal of the Great Incohonee for aid to our suffering brothers in Florida.

New York has never been behind when appealed to for charity.

I earnestly appeal to every Tribe in this jurisdiction to contribute to our suffering brethren. Contributions should be sent to Great Chief of Records of the United States Charles C. Conley, 928 Race street Philadelphia.

Brothers, let us show that our noble Order has not forgotten those cardinal virtues of Friendship and Charity.

Given under my hand and the seal of the Great Council, this 5th sun, Beaver Moon, G. S. D., 397.

A. C. CALKINS,
Great Sachem.

[SEAL.]

JOHN M. HINKLE,
Great Chief of Records.

Attest:

Responded to Promptly.

The proclamation issued by the Great Sachem of Pennsylvania calling for aid for members of our Order in yellow fever stricken Florida, has been very promptly and liberally responded to by nearly all the Tribes in the State. Some of the Tribes have done nobly, while all that have so far responded have shown that they fully appreciated the need of our suffering Brothers.

The Great Sachem takes this opportunity to return his thanks to the various Tribes for the prompt attention they gave to his proclamation, and we feel assured that the members of the Order, for whom the aid is asked, will greatly appreciate the liberality of their Brothers in the Keystone State.

Idaho Tribe No. 73.

The visit of the Great Chiefs of Pennsylvania to the Idaho Tribe, No. 73, of Philadelphia on the 14 inst. was made pleasant by the large attendance of the members of the Order and the hospitable welcome extended.

Two candidates were adopted, Great Chief of Records D nnalley filling the Sachems stump. The work was well done and the accessories which this Tribe uses greatly added to the attraction of the ceremonies.

Short addresses were made by the Great Chiefs and members of the various Tribes present. The Great Sachem on behalf of Lodge No, 196, Knights of Pythias, presented the Tribe with a pair of handsome silver plated tomahawks as a token of the bond of Friendship existing between the Lodge and the Tribe.

The calumet was passed, and a social time enjoyed until the quenching of the council fire.

Idaho Tribe is in a healthy condition both financially and numerically.

At Manyunk, Pa.

On the sleep of the 16th Sun present moon Great Sachem Tanner, accompanied by the other members of the Board of Great Chiefs, paid an official visit to the Tribes composing the district of Manyung, Philadelphia. The visit was made to the wigwam of Manaiung Tribe No. 118. The attendance was very good, delegations being present from Tribes Nos. 56 and 63. Talks were made by the Great Chiefs. P. G. S. Joseph P. Young, P. S. Leslie Stones of No, 36, P. S. Lancaster of No. 1, and by members of the Tribes visited after the Council fire had been quenched. The Great Chiefs were escorted to the banquet hall where an excellent colation was partaken of. The Great Sa was the recipient of a handsome bouquet of flowers.

This visitation closed the series and was not the least most enjoyable of the several visits made by the Great Chiefs.

From Norristown Pa

Editor Council Brand:

The sleep of the 15th sun, was a gala one in the minds of the members of the Order in Montgomery Co. The Great Sachem had issued a short talk that the Great Chiefs would appear in the wigwam of Tecumseh Tribe No. 1, and he desired the attendance of the members in the district. The wigwam was crowded, representatives being present from Nos. 1, 53, 62, 191 213 and 261. At the eight run, the Great Chiefs were announced and Great Sachem Tanner accompanied by G. S. S., Meyers, G. C. of R. Donnalley, G. K. of W. Kreamer, G. G. of F. Swain, P. G. S. Moss and Young and D. G. S. Rath, were received with the official honors of the Order.

Under the good of the Order, remarks pertinent to the occasion were made by the Great Chiefs, the representatives from the Tribes present were called upon, and each in their turn spoke of the prosperous condition of the Tribes, and all believed that peace and good feeling reigned througout the wigwam of the Tribes in the district.

The Unwritten Work was exemplified and at the tenth run the council fire was quenched and the brothers present proceeded to the banquet room, and partook of the good things prepared by the Tecumsehs. Everything passed off pleasantly and agreeably, and there is no doubt that this visitation will be an impetus to the brothers of Montgomery County to keep on in the good work.

A pleasing incident was the presentations to G. S. S. Meyers and P. S. Crai head of No. 133, by G. C. of R Donnalley on behalf of the brothers, the recipients in receiving the testimonials promised that they would cherish them as bright mementoes of the many happy sleeps that they had passed among the brothers of Norristown.

LANATOGA.

16th, Sun Beaver Moon.

Accident Association.

Something more than a year since an Accident Association to be confined exclusively to our Improved Order of Red Men was organized by leading members of the Tribe in Westfield, Mass. A charter was secured from the State of Massachusetts and all requirements of law were fulfilled. But little was done after the first organization to forward the interests of the Association and the matter was allowed to remain in a condition of "inocuous desuetude." But we understand that the management of the Association was recently changed somewhat with a view of pushing the work and firmly establishing in our Order an Accident Association of and for ourselves that shall provide, at the very lowest possible cost, benefit to those brothers who may receive disabling fatal injury and render assistance to the families of those who may receive fatal injuries. Their plans and purposes were submitted to the Great Council of Massachusetts and received a very cordial endorsement while the position of their own Tribe is well shown by nearly every brother making application for membership. The present management includes one or two experienced assessment insurance men and after the careful examination of their plans it is with pleasure that we predict the greatest success to the Association. Their certificates that were issued more than a year since remain in force and as there as been no accident to any since the Association was organized it has cost the members nothing to carry their certificates. They are now pushing their work throughout the country and desire to secure a representative in each Tribe of our Order to present the benefits to every brother. Full information and blanks may be obtained by addressing Robert Gowdy, Secretary, at Westfield Mass. May the Great Spirit smile upon the Association and grant them the success they deserve in their endeavor to establish in our beloved Order an Accident Association worthy to be known as being of and for the Improved Order of Red Men only.

Jas. S. Murphy, M. D. Company's Shops, N. C., writes, I sell a great deal of Dr Bull's Cough Syrup, for every one who tries it, likes it.

There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy. Of course! Why those old duffers suffered horribly with aches and pains, and don't and couldn't know that Salvation Oil would cure them.

Hodenosaunee Tribe confered the hunter's and worked the warrior's on 7 brothers at its council fire for the first time and the wigwam was crowded with visitors from sister Tribes also Past G. S. W. J. Dinsmore and D. D. G. S. J. Simmons were present.

A Mental Hallucination.

At the special session of the Great Council of Pennsylvania held in Industrial Hall, Philadelphia, on Thursday evening Nov. 9th, 1888, a question was propounded in reference to an order by the Sachem to a certain Chief. The Great Sachem decided that no such order was in the ritual. The G. C. of R of the U. S. Chas. C. Conley read from the ritual on the page said to contain said order, to prove that the decision of the Great Sachem Thos. D. Tanner was correct that no such Order was there or elsewhere in the ritual. The undersigned took the floor and declared emphatically that said order was in the ritual of Sioux Tribe, No. 87, and that he would prove the same to the satisfaction of the great chiefs by bringing the ritual to the great council office.

On the following Thursday evening, Nov. 15, when we arrived in the wigwam, we requested the Sachem to give us his ritual. We hastily opened the book and fonnd the page. What, do our eyes deceive us? We adjust our glasses and try it again, with the same result. We rapidly run through all the pages and find that we are doomed to bitter dissappointment there is no such Order in the book, readers A thunder clap from an unclouded sky at noonday would not have surprised or confounded our mental facilities as much as this failure to find this Order. We were as sure that the Order was in the ritual as we were that we moved and had our existence. We used it 16 years ago when we were Sachem of 87, it was used before and since by all the other Sachems, and now at this late date we find that it was a mythical delusion a custom that prevailed in almost all the Tribes in Philadelphia and although an inovation was firmly believed to be the written law. It is only another exemplification of the weakness of the human nature and the feeling of man to grasp an error and maintain that it is the truth. Having made this the greatest mistake of our life on a question of unwritten law in the presence of probably 400 Past Sachems, we deem it our duty over our own signature, notwithstanding the mortification to our feelings in so doing, to correct our delusion publicly through the columns of official journal of the Improved Order of Red Men, the COUNCIL BRAND sadly realizing that to err is human and to forgive is Brotherly.

J. MALONEY

ARROWS

BOSTON.

Yononto Tribe gave a pow-wow at its last council fire and had a good time.

Mishawum Tribe (Charlestown) worked the adoption before the Great Sachem at its council in their well known style.

Wampatuck Tribe (Roxbury) conferred the warrior's on the 13th sleep of this moon.

Eyota gave its pow-wow and peace dance on last Wednesdays sleep it was a big reception and the wigwam was full to overflowing Bro. Ed. D. Parker of Powhattan Tribe No. 40, of Chelsea made a hit in his reading, as did Bro. Harry Collins of Shawmut Tribe in "Rattling Joe's Prayer" by Bro. Capt. Crawford o Wapiti Tribe.

Abenakis Tribe (East Boston) on last Thursday's worked the Chief's on 150 warriors

Bro. Wm. Whitton Dyer, P. Sachem, met with a painful accident, the past seven suns but is doing as well as can be expected he is Abenaki's first Past Sachem.

Shawmut Tribe adopted 4 pale-faces at its last council and has four for the next meeting.

Wapiti Tribe held a special meeting on last Friday's sleep worked the adoption and Quinolequin Tribe of Waltham worked the hunter's on 7 pale-faces including the well known tragedian Frederick Wade, who favored the Tribe with some thrilling recitations. A spread of corn and vension followed. About the rising of the sun, on Thursday's sun, the brethren returned to their private wigwams.

Somerset Tribe adopted 8 pale-faces on last Monday's sleep and will hold a great pow-wow and peace dance on the 26th of this moon. Music by Edmend's Band.

MASSACHUSETTS.

Lynn—Winnepucket Tribe will celebrate its next great sun the 6th sleep of next month and the Great Chiefs will be present.

Marlboro—Ockoocangansett Tribe will celebrate moving into the new wigwam shortly by holding a big pow-wow.

Middleton—Miunetuxet Tribe have just closed a very successful Tradeing Post.

Orange—Wameset Tribe is to give a public entertainment, without address on the history and objects of the Order last of this moon.

Canton—Pecunit Tribe has a large number of applications to be acted upon at the next council.

Correspondence.

DES MOINES, IOWA,
15th Sun Beaver Moon, G. S. D. 397.

Editor Council Brand:

I was greatly pleased with meeting you in Philadelphia before I started on my long trail, and I trust that you and the Great Chiefs of Pennsylvania will accomplish much good in your official visitations to the Tribes that may be honored by your presence. In compliance with your request to write some letters for the COUNCIL BRAND, descriptive of my trip through the Western States, that your readers may read, and I trust be edified with; I will say that before the rising of the sun on the 10th of present moon, I left my wigwam in a drenching rain and took the Baltimore and Ohio train at 23rd and Chestnut street Philadelphia for Chicago. I had heard considerable talk about that route and I wanted to see and learn for myself. In a very handsome completed Vestibule and Palace car train we journeyed safely through on time reaching Chicago at 10.40 Sunday morning. I think without exception they have the most complete dining car service that I have ever seen and patronized. I passed the sabbath in a rational way, calling upon some brothers and friends. Early on Monday's sun Bro. E. A. Mack, came to the hotel and kindly captured your writer, and, while in Chicago, he was held captive in the bonds of Friendship by that enegetic Chief. After dinner we drove around the magnificent city of Chicago and her Boulevards. Great Sachem D. A. K. Andrews and wife came from Rockland to be with us at the gatherings in the wigwam and to lead us in the good work.

We all banquetted with Bro. Mack in his handsome home and were hospitably entertained by Mrs. Mack and her charming daughter. My readers all know how fond I am of the society of the fair sex and therefore will not chide me for experiencing regret when we had to depart from Bro. Mack's cheerful wigwam and his loved ones to fulfill an engagement in a Tribal wigwam. At the 8th run 30th breath we pulled the latch string of the wicket at the wigwam of Massasoit Tribe No. 40 and were appropriately received by a large number of the brothers of No. 40, and other Tribes in Chicago. A recess was declared by the Sachem when the visitors were enthusiastically received and all were greeted with the warm grasp of Friendship.

After recess the Great Chiefs gave long talks which seemed to meet with the warm approval of everyone. When Bro. P. S. Henry Diamond, of No. 40, was called on to speak he quickly responded but said he would not make it long, but would read a letter and call attention of the Tribe to its duty under the circumstances. The letter was from the wife of a brother, a member of a Tribe in Indiana, who had moved to South Chicago. They had four little children. The husband had contracted a cold and was now so low as to be unable to work to support his loved one. Alone, penniless, and in a strange city, with none to aid her she had appealed to Bro. Diamond. His appeal to the brothers present was not in vain, thirty-eight fathoms was placed in his hands to be given to her in the name of the Impoved Order of Red Men.

Do you know, brother, it made me feel very proud of my brothers of Chicago to see how promptly they stepped forward to the call of a a suffering brother, and it made me glad to learn that they were all true Red Men.

At the 10th run we reluctanly bade them farewell and took a carriage for the wigwam of Ab Wa-Ga Tribe No. 84, which was five miles away, this is the Tribe to which Bro. Mack is attached and I know it would please him to go to their wigwam. I now feel that it was really an honor, for although it was the youngest Tribe in the city, and the hour was growing late when we arrived there, we found the wigwam filled with the young Brothers awaiting us but not idly waiting for they were just concluding the adoption of 7 pale faces. They do all their work very finely and in strict conformity with the ritual, located, as they are in one of the most appropriate wigwams that I have ever visited, they seem determined to surpass all others in the great reservation in discipline in work and in deeds. I gave this warning note to the older reservations that they must look well to they laurels or the young Giants and Chiefs of the reservation of Illinois will carry them away.

We spoke to them of the Order, its history and principles, and gave such information and advice as seemed fitting. Bro. Andrews complimented and urged them to further success.

At an early hour we reached our hotel well satisfied with the sleep's work and congratulate the Order in Illinois for the good deeds they have already done in our great cause and trust that the future will far surpass their highest expectations. We thank them for their fraternal and brotherly treatment while in Chicago and trust we may greet them again.

On Tuesday's sun we visited objects of interest and called upon several friends. Bidding Bro. Mack farewell we started on the trail over the Prairies of Illinois and Iowa, via the famous Rock Island route, for DesMoines, the Capitol of the beautiful Land, for that was the name it was called by the Ancient Red Men who long ago speak of Iowa, as the Beautiful Land. Your traveller reached there in time for dinner on Wednesday's sun and was met at the depot by a committee of the Red Men and escorted to a grand hotel called the Savery, where he is now writing this letter.

Bro. Tanner 33 great suns ago when 22 years of age, your writer listened to the advice "Go West young man, go West." He followed this advice and came to this very town, an anxious young adventurer, without knowing anyone in it. There in a one story shanty, not far from this spot, I registered my name in what was called the DesMoines Hotel; everything was half finished, no comfort, no cheer, mud up to your knee and desperadoes and wild characters ruling the town. I was taken with the prairie fever and laid low suffering for weeks, slowly recovering. I returned East and have often regretted being compelled to do so. To-day when I looked around me and saw the evidence of wealth and civilization in the noble American City of nearly 50,000 people, I again feel the regret, deeply, but do not complain I thank the Great Spirit that he has blessed me if not with wealth, with that which is far dearer than all else, the affection the respect and the esteem of my Brother Red Men.

I must stop Bro. Tanner, I must not moralize. I started to write you a letter and as I cannot take up too much of your space, I will try to do better in my next which I expect to write you in Denver Colorado, if all goes well and and I arrive there in safety. The Great Spirit permitting, I hope to reach my humble wigwam, No. 2517 Montgomery avenue, Philadelphia early on the morning of November 29th where I trust the Great Sachem of Pennsylvania and others will recollect that my 55th birthday reception will take place. Although it will be Thanksgiving Day and most men prefer to remain with their own families. Mrs. Conley and her Chief will feel honored and grateful to receive, if only for a few breath the call of every Red Man of any or all the reservations who may be in or near Philadelphia that afternoon or evening. Come Brothers, and give us your greeting and your blessing. We shall strive ever to deserve them.

Fraternally Yours in F. F. and C.,

CHARLES C. CONLEY.

CAMDEN, N. J.,
19th sun, Beaver moon 397.

Editor Council Brand:

Election excitement is over and we are again on the trail, and protection is our cry—not as used by the politician, but trying to induce our pale-face friends to form new Tribes for the protection of themselves and families when they may be in distress or unable to follow the hunt. On last Thursday's sleep, in company with Great Sachem Sprague, we visited Williamstown in Gloucester County, and organized Choctaw Tribe No. 112. The institution will take place on the 6th of Hunting Moon, and the Tribe will start with seventy-five or eighty charter members.

Paterson is again to the front. On the sleep of the 3rd of Hunting Moon Minnehaha Council, Degree of Pocahontas, will be instituted there, and a second council is already spoken of for the same city.

Blairstown, in Warren County will probably be the next village to have a new Tribe after No. 112 is instituted. L. Milton Wilson a prominent merchant of that place, has the matter in hand and is sanguine of a good Tribe there.

Great Incohonee Francis left Camden on Friday for Birmingham, Alabama, where he will institute the Great Council of Alabama, today. He proposed to spend a few hours in Cincinnati on his way out, and will spend a day or two at Nashville, Tenn., on his return.

Our members are talking of a special train to go to Smith's Landing on when Kinnewaugh Tribe dedicates her new wigwam. No date has been set as yet.

Deputy Great Sachem Savage has commenced his winter series of interchange of visits between the Camden Tribes. The second one came off on Saturday's sleep, at Pottowottomie Tribe. They have heretofore been very interesting and proved of great benefit to the Order, and as Deputy Savage is an energetic and pushing leader he will no doubt be well supported by the Tribes in his district.

Dakota Tribe, No. 111, our Camden papoose, is adding to her membership. They used their new paraphemlia on Friday's sleep, and the Chiefs of the Tribe performed the adoption ceremony. They are already talking of giving a benefit in the order to keep their wampum belt intact. Captain Adam Clark Smith, one of the charter members has just been elected to the Legislature from this district.

Chairman Minnett, of the law committee of our Great Council, and his confreres on the committee, Past Sachems Drake and McDowell, say they are kept busy approving laws for the new and old Tribes.

SNEVETS.

New Advertisements.

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What is said about "Our Totem:"

From T. E. PECKINPAUGH, Wooster, Ohio, Great Junior Sagamore, G. C. U. S.

I have examined a copy of your illustrated emblematic chart of the Improved Order of Red Men, appropriately named "OUR TOTEM." As a work of art it certainly ranks among the very best similar publications I have ever seen, and is well worthy a place in every Red Man's home as an emblematic representation of the Order. It is, indeed, a handsome picture, and cannot help but prove of great interest, not only to those who have passed through the various scenes incident to their becoming "engrafted upon the Red Man's Tribe" but also to "Pale Faces" who are desireus of knowing more of the mysterious beauties of Freedom, Friendship and Charity.

From JOSEPH PYLE, Great Keeper of Wampum, G. C. U. S., Wilmington, Del.

Your chart, "OUR TOTEM," I admire both as a work of art and as expressive of the symbols and peculiarities of our beloved Order. I have during my 40 years' connection with the Improved Order of Red Men never had any of the many pictures and certificates of membership framed for my home but I have sent the copy of "OUR TOTEM" received from you to the frame manufacturers to have a handsome frame put on it, and I shall hang the same in my library for others to see, as I think it worthy to hang among my other works of art.

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MANHANITA TRIBE, No. 4, SAN FRANCISCO,
Meets ever Wednesday's sleep at their wigwam, 20 Post street. Visiting brothes always welcome. Chas. H. Smith, Sachem: Jul S. B. Miller, C. of R 18feb87

TECUMSEH TRIBE No 62 OAKLAND
Council fire kindled every Tuesday's sleep at their wigwam, Germania Hall, 832 Webster Street Visiting brothers cordially invited and always welcome. W B Soule, Sachem, Dan'l Siesbuttel: C of R

CONNECTICUT.

HAMMONASSETT TRIBE, No. 1, NEW HAVEN
Council fire kindled every Tuesday's sleep, in the wigwam, corner Church and Centre streets. Visiting brothers always welcome. Albert L. Hill. Sachem; F. L. Trowbridge, C. of R. 11feb87

SONQUASSEN TRIBE, No. 2, HARTFORD,
Meets every Thursday's sleep at their wigwam in Cheeney Building. Visiting brothers welcomed. E. C. Stone, Sachem; E. W. Rowley, C. of R. 1-8-'87

PAUGUSSETT TRIBE, No. 3, DANBURY.
Council-fire kindled in Paugussetts' wigwam, Pearce's building, Main st, on svery Thusdays sleep Red Men sojourning in these hunting grounds are always welcome. Wm. Allerton, Sachem; H. E. Comes, C. of R. 19-7-87

CANADA.

MISSIOSIGE TRIBE No. 1, OF TORONTO, ONT.
Meets the second and fourth Friday of each month wigwam Shaftesbury, Hall, Room "C", corner Yonge and Alice Streets. Visiting brothers always welcome W. Dobie, Sachem W. C Ashenfelter, Chief of Records, P O Box 178.

IOWA.

TAIMAH TRIBE, No. 2, DES MOINES,
Meets on every Friday's sleep in their Wigwam, Odd Fellows' Hall 4th st. Visiting brothers cordially invited. M. C. Shortridge, Sachem: A. B. McConn, C. of R., University Place, Polk County 2-7-86

WINNEBAGO TRIBE No. 9, DES MOINES
Meets every Tuesdays sleep in Odd Fellows' Hall, Fourth Street. Visiting brothers cordially invited D. VanBuskirk, Sachem: H. W. Brown Chief of Records; P. O. Lock Box 272.

KEOKUK TRIBE No 13, DESMOINES.
Council fire burning on every Mondays sleep, over 415 east sixth street. The Guard of Forest is always waiting for visiting brothers. John R. Wilson, Sachem; E. B. Shrope Chief of Records' cor. 6th street and Grand Avenue.

INDIANA.

PAWNEE TRIBE, No. 87, NEW ALBANY,
Meets every Tuesday's sleep at N. E. corner of Market and State Sts., (3d floor.) Eugene Thomas, Sr., C. of R. No 516 Upper Spring st n7-87

LOUISIANA.

OSYKA TRIBE, No. 1. NEW ORLEANS,
Kindles its council fire on the sleep of every first and third Thursday's, at No. 23 Exchange Alley, corner Customhouse. Chs. Kussmaul, Sachem; F. L. Ritter C. of R., No. 223 Conti St. oct10-87

NATCHEZ TRIBE, No. 11, NEW ORLEANS,
Meets every 2d and 4th Friday in the month corner Custom house and Exchange Alley. Louis Sass, Sachem, residence, 357 Decature street. I. A. H. de' Leon, C. of R., residence, 445 Benville street. Visiting Red Men are cordialy invited to visit our councils. oct1387

MARYLAND.

PAWNEE TRIBE, NO. 22, BALTIMORE,
Kindles its council fire on Tuesday's sleep of every seven suns, at Red Man's Hall, No. 114 N. Paca St. George Heim, Sachem. No. 810 west Pratt Street.; Henry A. Anthony, C. of R., No. 1109 Barclay St.

MONTEZUMA TRIBE, No, 88, PIKESVILLE:
Kindles its council fire on Friday's sleep of every seven suns, in Odd Fellows' hall. A cordial greeting is extended to all Red Men in good standing. John R. Curtis, Chief of Records.

MISSOURI.

POCAHONTAS TRIBE, No. 10, ST. JOSEPH, MO.,
Kindles their council fire on the sleep of every Thursday at their wigwam, corner Fourth and Francis street. All visiting brothers always welcome. H. H. Davis, Sachem; David Daniels, C. of R. oct29 1o

NEW JERSEY.

NEW JERSEY.—CHIEFTAIN'S LEAGUE.
IROQUOIS COUNCIL No. 1.
Meets every Tuesday's sleep at 5th and Pine streets, Camden. All degrees conferred on the first Tuesday's sleep of each moon. I. V. Robinson, Bashaba: F H Drake, K. of R., 745 Cherry st

LENI LENAPE TRIBE, NO. 2, CAMDEN,
Jouncil fire kindled on Wednesday's sleep, at Wildey Hall, Fifth and Pine Streets, Camden, N. J. Geo. Donghten, Sachem; Lewis Z. Noble, C. of R., 550 Royden Street.

COHANZICK TRIBE, No. 14, BRIDGETON.
Kindles its council fire every Wednesday's sleep, at K. of P. Hall, Commerce street. Visiting Red Menalwayswelcome. W. C Hemsley, Sachem Theo B Woodruff, C. of R. Box 61. 8mar8

TEDYUSCONG NO. 17, PHILLIPSBURG,
Meets every Tuesday's sleep, Jr. O. U. A. M. Hall, Bel. Del. Depot Building, Union Square. R. K. Applegate, Sachem: Jas. H. Hess, C. of R.

SENECA TRIBE, No. 23, SOUTH AMBOY,
Council fire kindled on every Thursday's sleep over Concert Hall, corner of Broadway and Second street. Visiting brothers welcome. Stratus Munday, Sachem: C. B. Pearce, C. of R.; P. O. Box, 129.

TOTOWA TRIBE, No, 26. PATTERSON,
Kindles its council fire at the First National Bank Building, corner Ellison and Washington streets, every Tuesday's sleep at the 8th run Visitors cordially welcomed. Fred Brereton, Sachem No. 75 Pearl St.; S.S., Ernest Pernot; J. S., Reuben E. Miller; Frank Holland, C. of R., 555 Mainest

KINEWAUGHER TRIBE, No. 45, SMITH LANDING,
Kindles its council fire on every Thursday's sleep at Pardon Byron Hall. R. M. Sooy, M. D., Sachem; L. H. Barrett, C. of R., Pleasantville, N. J. 8-16-87

SHABBEKONG, No. 46, JUNCTION.
Meets every Saturdays sleep at Wells Hall. All visiting members of the Order cordially welcomed W. H. Johnston, Chief of Records.

OSSEO TRIBE, NO. 62, PATERSON,
Meets every Monday's sleep at the 8th run in Ingl's Building Main Street. A. L. Trumbull, Sachem James King, E. 27th st.; Chief of Records.

NORTH CAROLINA.

CHEROKEE TRIBE, No. 9, WILMINGTON.
Kindles its council fire every Thursday's sleep in Odd Fellows' Hall, North Third street. Visiting brothers in good standing always welcome. S. J. Ellis, C. of R., 524 South 7th Street. oct-28-'85

OHIO.

ALGONQUIN TRIBE No. 3, COLUMBUS
Council fire kindled every sleep of seventh sun at their wigwam, I O O F Temple, High and Walnut sts, Visiting brothers always welcome. Charles Juengst, Sachem, D. P. Smith, C. of R

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Meets every Tuesday's sleep at Liberty Council Hall, Germantown Avenue, above Berks street. Jacob Price, Sachem; Isaac A. Davis, C. of R., No. 717 Diamond street. mar25-1y

MOSCOSCO TRIBE, NO. 34,
Meets every Wednesday's sleep at S. W. cor. 39th and Market streets. Chas. H. Newell, C. of R., 1207 Market street. a15-1y

MIANTONOMO TRIBE, No. 45.
Kindles its council fire on every Tuesday's sleep, at 928 Race street, 3d floor, Philadelphia.
Sachem E. S. Keck 643 Cumberland Street
Chief of Records, George W Kreamer, 1325 Green St.

IDAHO TRIBE, NO. 78
Meets every Wednesday sleep at Southwark Library Hall, S. Second Street, below German Street. W. J. Fulton, Sachem; 231 Greenwich St., Clem. H. Smith, C. of R., 1021 Fairmount ave

WENNE MUCCA TRIBE, No. 236,
Meets every Thursday's sleep at A. P. A. Hall, Frankford Ave and Master street. F. P. Gibbs, C of R., 27 Allen St. 10-5-89

APACHE DEGREE COUNCIL, No. 8,
Kindles its council fire on the 2d and 4th Monday's sleep of each moon at Southwark Library, Second and German Streets. All degrees conferred on the 2d Monday's sleep Thomas Martin, Bashaba, 720 Emly street: Geo. G. Griffith, K. of R., 1904 S. 6th street. 18-jun 86-1y

PENNSYLVANIA,

SARANAC NO. 84, EASTON,
Meets every Wednesday's sleep at Red Men's Hall, Drake's Building, Third and Pine Streets J. D. Stout, Sachem, Easton: T. D. Tanner, C. of R.

BALD EAGLE TRIBE, No. 102. SCRANTON.
Kindles its council fire on the first and third Friday's sleep of every moon, in Hurl Garl Hall, Main Ave Visiting brothers always welcome. James Waldeman, Sachem; W. H. Koons, C. of R. 123 S. Hyde Park Avenue.

MANITOBAH TRIBE, 125, EASTON, PA.
Meets every Thursday's sleep at Red Men's Hall, Third and Pine streets. Geo. W. Moser, Sachem: John Yob, C. of R., 54 North Seventh street

MOSHANNON TRIBE. No. 233 BRISBIN.
Meets every Friday's sleep, at the seventh run, thirtieth breath, setting o' the sun, at Odd Fellows' Hall Brother Red Men always welcome.
J. R. McClellan, C. of R., Box 125. 9-28-'89

NESCOPEC TRIBE No. 132, LUZERNE,
Kindles its council fire every Thursday's sleep at E. T. Jones' Hall, corner Main and Hughes Street, Luserne Boro. All visiting Red Men always welcome. Thomas Hodnett, Sachem: E. D Arnold, C. of R. ly17 1y

SHICKALLAMY TRIBE, NO. 148, SHAMOKIN,
Meets every Wednesday evening at Odd Fellows Hall, corner Shamokin and Commerce streets. Visiting Red Men always welcome. Tobias Hoppenhaffer Sachem: B. F. Gilham, C. of R. box 582. Apr28 6-1y

LAPPAWINZOE TRIBE, No. 154, BETHLEHEM.
Meets every Friday,s sleep at Odd Fellow's Hall, Broad street. Brothers Red Men in good standing always welcome. Morris T. Schaffer, C. of R.

MAHANTONGO TRIBE, No. 156, NANTICOKE.
Kindles its its council fire every Monday's sleep at James' Hall, east Market St., Nanticoke. All visiting Improved Red Men always welcome. Jenkin J. Jones, Sachem; William Lewis, C. of R., Box 90, 0feb86

ONOKO TRIBE, No. 235 WEATHERLY.
Meets every Saturday's sleep at their wigwam in Oak Hall, Main street. Visiting Red Men always welcome. Charles Schuchhols C. of R.

OWATTA TRIBE, No. 255, GREAT BEND.
Meets the first and third Friday's and the rest of the moon on Saturday's sleep, in their wigwam, Great Bend, Susquehanna county, Pa. Brothers from sister Tribes always welcome.
Sidney Dennis, Sachem; C W. Stowell, C. of R., Great Bend, Pa.

WINOLA TRIBE, NO. 265, Pittston, Pa.
Kindles its council fire every Fridays sleep at their wigwam cor. Luzerne and Wyoming Ave's, West Pittston, Pa. Red Men of good standing always met with a hearty welcome. J. E. Ritter, Sachem, F. H. Brenton C. of R.

VIRGINIA

CHESAPEAKE TRIBE, No. 50, BERKLEY,
Hold their regular council on every Thursday's sleep, in Red Men's Hall, Sharp street. Visiting brothers welcomed. J. A. Murden, C. of R. 11-88

WYOMING TRIBE, No. 49. HAMPTON
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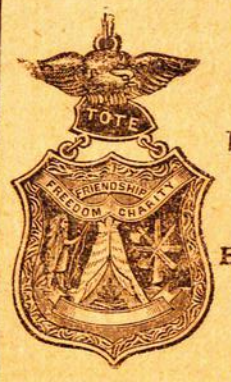

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